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Serious Reflections
ON THE
PRESENT CONDITION
OF
Great-Britain.
IN AN
ADDRESS
TO THE
ELECTORS of MEMBERS
to represent them in the next
PARLIAMENT.
FROM

Some of their FRIENDS in the Cities of
London and Westminster.

L O N D O N:

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Serious Reflections
ON THE
PRESENT CONDITION
OF
Great-Britain, &c.

GENTLEMEN,



PERMIT us, at this important and critical Juncture, when such strenuous Endeavours are using throughout these Kingdoms to pre-engage your Votes and Interests against a new Election of Parliament, To lay before you our Thoughts, our Hopes, and our Fears, and the Measures by which we purpose to govern ourselves in the ensuing Elections.

A 2

WE

WE esteem ourselves (under the Administration of his Most Excellent Majesty King GEORGE II. to whom God grant a long and prosperous Reign) a happy People; being preserved in the Enjoyment of all those valuable Blessings (our Religious and Civil Rights and Liberties) which his Majesty found us possessed of, when God's Providence put into his Hand the *British* Scepter.

WE have also solid Hopes, that these Blessings will be handed down to our latest Posterity, in the View of a numerous Royal Issue; whom Precept and Example, we are persuaded, will engage to walk in the same Paths with their Royal Progenitors and Predecessors, and inspire with Sentiments of Government suited to the Constitution of *Great-Britain*, and the Genius of *British* Subjects,

WE also trust and depend, from his Majesty's known Wisdom and Goodness, that he will always make Choice of such for his Ministers and Counsellors, as will faithfully advise and promote the known Rights both of King and People, And therein the full and quiet Enjoyment of our Civil and Religious Rights.

WE

WE are also fully convinced, That it is the Duty and Interest of the Electors of *Great-Britain*, to send such Members to Parliament as will always strengthen the Hands of the Government, and cheerfully concur with them in every thing that will promote the Freedom, Ease, and Happiness of all his Majesty's dutiful Subjects; that will readily and liberally support the Throne when the Exigencies of the State call for it, so as to enable his Majesty for ever to defeat the Designs and indefatigable Endeavours of all the Foreign and Domestick Enemies of our Religion and Constitution; And such as will zealously labour to promote Union, Peace, and Love amongst us; which has been, and will always be, the Strength and Glory of a Kingdom; And which alone can secure us in the peaceable Possession of *British-Liberty*, while we have a King on the Throne, whom the Revolution has placed there; A Ministry and House of Lords zealous and active for the preserving these Blessings to us, and to our Posterity after us. But if we send to Parliament, Men of Anti-Revolution Principles, whom we have abundantly experienced to be real *Jacobites*, and some Men who affect of
late

late to call themselves (tho' very inconsistently) *Revolution-Tories*; What are we doing, but pulling down what the Revolution has built up? Long Experience has taught us what Wolves, cloathed like Sheep, have done; * *and themselves have lately told us, what they will do*; and therefore for such Men, We are determined not to vote. These are our present Thoughts; which we are fully perswaded we ought always to persist in, And therein to unite, with all that love the Protestant Religion, and their own Peace, Security, and Happiness.

Now give us Leave to lay before you our Hopes.

WE hope then our Fellow-Electors will not rashly engage their Votes: The Success of the next Elections will undoubtedly be of great Importance to our Religious and Civil Liberties; which can only be preserved to us by Men of Revolution Principles: Anti-Revolution Men, who are of inflaming Spirits (whatever Shape they appear in, or call themselves) have always since that happy Period, and therefore we have Reason to

* *Vid.* A late Pamphlet, called *The Revolutionary Tory*.

conclude will always continue, upon some Pretence or other, To clog the Wheels of a Government founded on those Principles; Oppose that Peace, brotherly Love, and Forbearance, which has been so often recommended from the Throne, in order to unite and strengthen us, And those Measures which have maintained every Man in the quiet Possession of his Civil and Religious Rights and Liberties. Our Enemies always espouse and pursue those dividing Schemes which would carry us back into a much worse than *Egyptian* Bondage, *viz.* Popery, Beggary, and Slavery. We cannot (dear Countrymen) think of these things, but with the greatest Horrour; Our Misunderstandings, and want of Unanimity among ourselves, will manifestly endanger the Loss of all that is dear to us: We hope then you will be very cautious of any rash Pre-engagements; but endeavour first to be well-acquainted with the Characters and former Behaviours of the respective Candidates, and only promote the Election of such Gentlemen as are, and as always have been (For pretended new Converts are not to be trusted) zealous for our happy and glorious Revolution, firmly attached to the *Ha-*

nover

never Succession, and for preserving fully the Religion and Liberty of *British* Subjects.

WE are very well assured, the dropping the late Excise-Scheme, when it was in the Power of our Representatives to have carried it, was occasioned by a Conviction, that such a Method of Taxation will always be disagreeable to the Genius of *Englishmen*; and therefore that no farther Attempts of that Kind will ever be made upon us, But rather altering the Methods of raising the Duties on such Commodities which are already excised, into more equal and agreeable Methods. We have good Grounds for these Hopes; and therefore it is certainly most reasonable, that the Resentments this Attempt have raised in the Nation should subside and vanish. If the Promoters of this Project have seen their Mistake, and compensated for it, by dropping all further Thoughts of pursuing it, surely we may more than hope you will lay aside your Resentments; That Harmony and good Understanding among the Electors may be restored, and an unanimous Concurrence for sending to Parliament, Men who will guard you against every other Infringement of
your

your most valuable Liberties, as well as against this.

WE are persuaded, that the Discouragement the Dissenters met with in their late Attempt, for applying to Parliament for obtaining the Repeal of the Test and Corporation Acts, will not be remembered by them, to the Prejudice of true Churchmen, or to the Prejudice of the next Election, by dividing them from their Friends of the Established Church, who have always been, and will always be, for making them perfectly easy. Remember, when you lay under greater Disabilities and Discouragements than you now do, those Hardships were laid and continued on you by those who aimed only at weakening the Hands of the true Protestant Church of *England*, and by such who now call themselves *Revolution-Tories*. When you were modestly expressing your Hopes of Redress, one of these Gentlemen, before an honourable Assembly, was pleased to declare his Sentiments, * *for suppressing those Expectations and*

* Dr. *Sherlock's* Sermon before the Honourable House of Commons, printed 1716.

Hopes of you, a little Kind of Men, as
he was pleased to call you.

BUT this Gentleman's Sentiments did not influence our Legislators; they then thought you a considerable Body of Men, and hearty Friends of the Government, worthy of their Notice and Care; and that your Expectations and Hopes were reasonable; and they proceeded to ease you of a great Part of your Burthens, and encouraged your farther Expectations. Notwithstanding therefore you have been lately told in Print, *That no Time is proper* for your further Relief, this can only be said by those who mean to introduce a Popish Pretender, and Popery among us; or by those whose Party-Zeal has eat up their Christian-Charity, and made them forget that Command of their great Lord and Master, To do unto all Men as they would be done unto. Such Furies will never influence the Government against you, if your present and future Behaviour be such as it has hitherto been: If you complain of your Friends, you will have more Reason to complain of your Enemies; if ever you trust them with Power to hurt you, and should now cast off your true Friends,

Friends, who have wrote strongly for you, as you will see by the following Quotations, and will be glad to do every thing for you that you desire. The Ministry have encouraged your just Hopes and Expectations *at a proper Time*; And we hope such proper Time will soon come: Doubtless a more proper Time can never come, than when your Weight is so necessary in our next Elections. This may be worthy the Consideration of the present Parliament, in their approaching and last Sessions; and an unanswerable Reason, that your Precipitance, in rashly engaging your Votes and Interests, should not prevent your own Wishes. The Reason and Justice of the Case is with you. This will fully appear from the following Recitals, in which you have in your Favour the Sense of the best Kings that ever filled the *British* Throne to their Day, and of Gentlemen of the highest Stations and brightest Characters in our Church and State. Truth (which is; and will be always, unanswerable) will not fail to make its Way against all Opposition; nor can we think, at a Time when the highest Regards to your own

and the common Good are so necessary, that you will depart from your * *own avowed Sentiments, and constant Practice*, by rashly *abetting* the sending to Parliament, Men who can never be depended on, to serve either their Country or yourselves. Suffer not yourselves to be surprized into hasty Engagements for such Men; Or to let them come into Power to hurt us all, by your unseasonable Neutrality. These, Gentlemen, are our Hopes on your Part; and we trust they are not vain Hopes.

THUS briefly (dear Countrymen) we have laid our Sentiments and Resolutions before you, as to our present Apprehensions of the State of Things; and as nothing is dearer to us than our Religion, as Protestants, and our Rights and Freedoms, as *Britons*, we cannot but be alarmed at what we conceive will have a direct Tendency to abridge us of either; we mean, Putting Power into the Hands of Men of Arbitrary Principles in State, and Persecuting and dividing Principles in Religion. Some of

* Vid. *An Humble Representation by a Citizen of London*, p. 10, 11. Printed 1732.

us have seen and felt, and for others our Fathers have told us, the calamitous Circumstances such Men have heretofore brought upon these Nations ; And we fear we shall evidently endanger their Return upon us, if we fall into the artful Snares laid for us by open Enemies and false Friends ; And by those who, taking Advantage of the unhappy Passions raised among us, by some late Mistakes (For, we cannot but think them Mistakes, tho' honestly intended) by new-cloathing their old destructive Principles with the fair and specious Pretence of being Friends to the Constitution, and to you, would insinuate themselves into you, and set you against your only true Friends, until they have got us all in their Power, and then worry us together, when it will be too late for Redress. But shall we suffer ourselves to be thus fatally deceived by such apparent, delusive Arts ? Or shall we not rather embrace the Means we yet have in our Hands for our own Safety, By sending Gentlemen to Parliament who are approved Friends to our happy Constitution, Firmly attached to the Interest of his Majesty King GEORGE, and the Succession in his Family ; True
Prote-

Protestants, who prove themselves to be so, by being of a just and grateful Spirit to their hearty Friends, tho' they may differ from them in some lesser Matters; Lovers of Peace and Union, and Promoters of Trade, without which neither the Rents nor Value of the Products of our Land, nor the other true Interests of these Kingdoms, can ever be supported. These, Gentlemen, are our real Sentiments, and most firm Resolutions; And we trust that you will heartily concur with us therein.

THAT these great and happy Ends may be secured as much as is possible, we earnestly intreat, you will not ingage your Votes or Interests for any who will not first, In the most solemn Manner, promise you, That they will always vote, and make their utmost Interest, for enacting such Laws as shall have a direct, apparent, and natural Tendency to secure the Protestant Religion; To unite Protestants among themselves; To promote the Reformation of Manners; To incourage Trade and Industry (upon which the Happiness of all Mankind so much depends) To put an End (as far as may be) to all Frauds and Idleness, and
to

to every Thing else that is destructive to the honest Trader, and to the Peace and Tranquillity of these Kingdoms: By all fair and easy Methods to hasten the Payment of our heavy national Debt; to ease you in your Taxes, especially Excises, as soon as may be; to encourage, by suitable Rewards, all such Proposals as shall at any time be laid before them for the Publick Good; To repeal the Sacramental - Test and Corporation - Acts, which cannot but be very displeasing to God and to all good Men, whether they are of the Church of *England*, or Protestant Dissenters, And to establish a proper Test in lieu thereof, which may more effectually (than That has done, or can) exclude from Places of Profit and Trust all that are Enemies to our holy Religion, to our Unanimity, and to all our Civil and Religious Rights; And that they will never vote for a Bill to continue themselves as your Representatives for more than seven Years after any general Election. We apprehend some of you will be ready to object, That you have no Right to require from your Representatives such solemn Promises as are here mentioned; But that you ought intirely

tirely and absolutely to submit every
 Thing that is dear to you, to their Wis-
 dom: We pray Leave to answer, This
 is such an absolute and unconditional Re-
 signation of yourselves and all that you
 have to those that call themselves your
 Servants or Representatives, as is not
 required of you, nor due from you,
 even to the King Himself, and such
 as we hope will never be claimed by Him,
 or any of his Successors, from us, or from
 our Posterity; and if not due to the
 Greater, It cannot be due to the Less.
 He that has a Right to the Crowns of
Great-Britain, France and Ireland, if
 he will take the Oaths required of him
 at his Coronation, must be our King,
 whether we like him, or not; and we
 ought to be dutiful and loyal Subjects
 to him, unless he should turn Papist, or
 marry a Papist, or endeavour to destroy
 us, our Religion, and the Laws of our
 Country, instead of protecting them; of
 which (blessed be God) there is no Danger:
 But no Man can have our Votes and Inte-
 rest to represent us in Parliament, against
 our Wills. And we hope no Consideration
 whatever will ever engage us to choose
 such to represent us as shall not readily
 give

give us a reasonable Security, That they will do every thing that is, or shall be, in their Power, to make us (in all Respects) easy and happy. Such Securities or Promises break no Law in being; Nor can any Law be ever made to deprive us of our natural Right of giving Instructions to such as we think proper to represent us in Parliament. You have as much Right to insist on such Promises from them, as you have to instruct, or require a Promise from a Council or Attorney, whom you depute and intrust with the recovering or defending your Estates, And much more; for your Council or Attorney's Behaviour you can look into whenever you please, and may exchange them in a Moment for Negligence, Corruption, or Mal-practice: But these your Great Council, Attorneys, or Deputies, whom you intrust with your All, you cannot inspect, alter, or suspend, till they have managed your Affairs for seven Years; and if they behave themselves so ill in that Time, as that they apprehend you will never choose them again, it is possible they may bring in a Bill to continue themselves for the other seven Years, or for a longer Term, if they think fit; and we cannot

see how you can help yourselves, if they should do so. Blessed be God, our Constitution is not despotick or absolute; And it is in your Power to prevent its ever being so. And if those who would be our Deputies in Parliament will not honestly and truly represent us, And do every thing that they can to make us for the present, and in futuró, easy and happy, and solemnly promise us so to do; it is not in their Power to force our Votes or Interests for them: Nor are we under any Necessity, upon their Refusal, to turn to, or reserve ourselves for such as we have Reason to believe are Enemies to our Constitution; But to find out such as are able, and will honestly represent us, and set them up in Opposition to those that cannot or will not act the honest and reasonable Part by us. No wise and honest Man can blame us (who must raise the greatest Part of the Money that is necessary to Support our Civil and Religious Rights) for insisting on being made easy and safe. They are our Enemies, who would make the Honour and Safety of our Governors, and the Ease and Welfare of the Governed, as two separate Interests. The King that rules us is always happy and safe when he has the

Love

Love and Affections of his Subjects, who are (in the Substantials) of the same Religion. And those Subjects cannot but be happy, who behave themselves to their Prince, as becomes dutiful Children to their Fathers. We suppose some who would fain have your Votes and Interest, will ask you, How Money can be raised to support our Civil and Religious Rights, if they should, in a little time, forbear to do it by Way of Excise? To this we answer, That it is needless for us to enumerate the Evils of raising Money that Way: Those are too well known, and felt too, by all in Trade that are under that Sort of Discipline. But those Inconveniencies that are now upon us, bad as they are, ought to be patiently submitted to, till our Representatives can have some Proposals laid before them, whereby the same Money may be raised by a more equal and easy Method; which may effectually prevent Frauds and Abuses, and encourage the fair Trader. Such fair and easy Methods, we have good reason to believe, will be laid before the House of Commons the very next Sessions of Parliament, if those who are now courting you for, and gaining your Votes and Interest,

terest, will bring in a Bill to secure a Reward to him, or them, that shall make such Proposals, as shall be equal and reasonable in themselves, and approved of by the Legislature, for the Purposes aforesaid. They are your Enemies (whatever they pretend to be) who would set you against your Friends, and divide your Interests, by persuading you, That your Representatives would not have cured the Evils they struck at by the late Bills of Excise on Tobacco and Wine, if they could have received a Proposal that would have done it with greater Ease to the Subject than that of Excise. This appears by their dropping it when they saw it was so disagreeable to the Nation, tho' they had it in their Power: And it is too well known to be denied, that even those who were principally intended to be relieved by those Bills, were in such a Hurry, by the frightful Cure then in hand, That they had not Time the last Sessions to contrive or propose to their Representatives a better Method to raise the Money, and to prevent those Frauds which prey upon the Vitals of honest Trade; And indeed, rob and weaken the whole Nation. But we doubt
not

not some of you will do this the next Sessions; and those that have the best Heads for contriving easy, agreeable, equal and honourable Schemes for this Purpose, will be rewarded for taking Pains to serve their Country, By encouraging and securing the fair and honest Trader, and every thing that is valuable to us as Men and Christians.

WE believe none that apply to you for your Votes and Interest, will object against any thing else that we have proposed for you to insist on, Except the Repeal of the Sacramental-Test and Corporation-Acts; And that you may be able to answer whatever they say to you against such Repeal, we have, by Way of Appendix to this Address, recited what has been unanswerably said by true Churchmen on that Head: To which we have no Occasion to add any thing, But that in our Consciences we firmly believe, That the Repeal of those Acts will for ever unite all that are sincere Protestants, And secure the Protestant Succession, and prevent Popery and Slavery from ever making its Way among us again. But if Jealousies, Divisions, Hatred, Clamours, unbecoming Suggestions, and Bitterness
against

against one another, be encouraged and continued among us, we must expect that these Evils will soon make us an easy Prey to our irreconcilable Enemies : Which we pray God prevent ! We are in Sincerity, to our King and Country, to our happy Constitution, and to you,

(GENTLEMEN,)

Sept. 13,
1733.

Most faithful Friends, and
humble Servants.



APPEN-

APPENDIX.

*Extract of King WILLIAM'S
SPEECH. March 16, 1688.*

‘ **A** S I doubt not but you will
‘ provide against Papists; so
‘ I hope you will leave Room
‘ for the Admission of all Protestants
‘ that are willing and able to serve. This
‘ Conjunction in my Service will tend
‘ to the better uniting you amongst
‘ yourselves, and the strengthening you
‘ against your common Adversaries.

*Reasons given by some of the LORDS
for relieving the Protestant Dissenters,
who suffered under the Oppression of
the Sacramental-Test Act, Anno
1688.*

‘ BECAUSE it gives a Part of the
‘ Protestant Freemen of *England* Reason
‘ to complain of Inequality and hard
‘ Usage.

‘ BECAUSE his Majesty, as the
‘ common and indulgent Father of his
‘ People, has desired this Liberty for
‘ tender Consciences.

‘ AND

‘ AND my Lords the Bishops having
 ‘ divers of them, on several Occasions,
 ‘ professed an Inclination to, and owned
 ‘ the Reasonableness of such a Christian
 ‘ Temper; we apprehend it will raise
 ‘ Suspicion in some Mens Minds, of
 ‘ something else than the Care of Reli-
 ‘ gion or the Publick, and different from
 ‘ a Design to heal our Breaches.

‘ BECAUSE to set Marks of Distinc-
 ‘ tion and Humiliation on any Sort of
 ‘ Men, who have not rendered them-
 ‘ selves suspected to the Government,
 ‘ As it is at all times to be avoided by
 ‘ the Makers of just and equitable Laws,
 ‘ so it may be particularly of ill Effect
 ‘ to the reformed Interest at Home and
 ‘ Abroad at this present Conjunction.

‘ BECAUSE it turns the Edge of the
 ‘ Law (we know not by what Fate) up-
 ‘ on Protestants, and Friends to the Go-
 ‘ vernment, which was intended against
 ‘ Papists.

‘ BECAUSE Mysteries of Religion
 ‘ are of Divine Original, and of a Na-
 ‘ ture so wholly distinct from the secular
 ‘ Affairs of politick Society, That they
 ‘ cannot be applied to those Ends.

‘ BE-

' BECAUSE we cannot see how it
 ' can consist with the Law of God,
 ' common Equity, or the Right of any
 ' free-born Subject, that any one be
 ' punished without a Crime. If it be a
 ' Crime not to take the Sacrament ac-
 ' cording to the Usage of the Church
 ' of *England*, every one ought to be
 ' punished for it; which no body af-
 ' firms: If it be no Crime, those who
 ' are capable, and judged fit for Em-
 ' ployments by the King, ought not to
 ' be punished with a Law of Exclusion,
 ' for not doing that which is no Crime
 ' to forbear.

The present Archbishop of CANTER-
BURY, in his Sermon before King
WILLIAM and Queen MARY, An-
no 1689, says,

' NEVER certainly was there a Time,
 ' since the Name of Separation was heard
 ' of among us, in which we had greater
 ' Reason to consider of such a Union;
 ' or, I hope, a fairer Opportunity to
 ' promise ourselves the Accomplishment
 ' of it; only let us be on all hands as
 ' careful to improve it, as I am per-
 ' suaded we have all of us not only
 D ' seemed

‘ seemed to desire, but have indeed
‘ earnestly longed for it.

‘ LET us shew the Sense we have of
‘ that wonderful Deliverance God hath
‘ given us out of the Hands of our
‘ Enemies, by uniting ourselves in the
‘ strictest League of Friendship with one
‘ another.

*King WILLIAM, in his last memorable
SPEECH, says,*

‘ LET there be no other Distinction
‘ heard of among us for the future, But
‘ of those who are for the Protestant
‘ Religion, and the present Establish-
‘ ment; and of those who mean a Po-
‘ pish Prince, and a *French* Government.

*The LORDS Managers say, in their
Conference with the Managers of the
House of Commons, Printed by their
LORDSHIPS Order, Anno 1702.*

‘ THAT it is hard, as well as untrue,
‘ to say of the Dissenters, They never
‘ wanted the Will, when they had the
‘ Power, to destroy the Church and
‘ State; since, in the last and greatest
‘ Danger the Church was exposed to,
‘ they

‘ they joined with Her, with all imagi-
 ‘ nable Zeal and Sincerity, against the
 ‘ Papists, their common Enemies; shew-
 ‘ ing no Prejudice to the Church, but
 ‘ the utmost Respect to her Bishops,
 ‘ when sent to the Tower: And that
 ‘ ever since they have continued to shew
 ‘ all the Signs of Friendship and Sub-
 ‘ mission to the Government of Church
 ‘ and State.

‘ THAT an *Englishman* cannot be re-
 ‘ duced to a more unhappy Condition,
 ‘ than to be put by Law under an Inca-
 ‘ pacity of serving his Prince and Coun-
 ‘ try ; And therefore nothing but a Crime
 ‘ of the most detestable Nature ought to
 ‘ put him under such a Disability: And
 ‘ they who think being present at a Meet-
 ‘ ing to be so high a Crime, can hardly
 ‘ think that a Toleration of such Meet-
 ‘ ings ought to continue long. To make
 ‘ Men infamous (for what can be more
 ‘ infamous than such a Disability) is to
 ‘ exceed all Bounds,

Extract from King GEORGE'S
 SPEECH, 1718.

‘ I COULD heartily wish, That at a
 ‘ Time when the common Enemies of

‘ our Religion are, by all manner of Ar-
 ‘ tifices, endeavouring to undermine
 ‘ and weaken it, both at Home and
 ‘ Abroad, all those who are Friends to
 ‘ our present happy Establishment might
 ‘ unanimously concur in some proper
 ‘ Method for the greater strengthening
 ‘ the Protestant Interest; of which
 ‘ as the Church of *England* is unque-
 ‘ stionably the main Support and Bul-
 ‘ wark, so she will reap the principal
 ‘ Benefit of every Advantage accruing
 ‘ by the Union and mutual Charity of
 ‘ all Protestants in the Kingdom.

*The Common Rights of Subjects de-
 fended by the Bishop of SALISBURY:
 Printed in 1719.*

‘ I. THE Celebration of the Lord’s
 ‘ Supper was ordained and confined by
 ‘ our Lord to the serious Remembrance
 ‘ of his Death.

‘ 2. IT is made by the Test-Act the
 ‘ Instrument of possessing Civil Offices:
 ‘ This is evident; For that, without
 ‘ which a Civil Office cannot be posses-
 ‘ sed, is made the Instrument of such
 ‘ Possession. But the Receiving the
 ‘ Communion is that without which a
 ‘ Civil

‘ Civil Office cannot be possessed : There-
 ‘ fore it is truly and justly said to be
 ‘ made the Instrument of such Possession
 ‘ of Civil Offices.

‘ 3. IT is by this Act made the In-
 ‘ strument of Possession of Civil Offices
 ‘ to some particular Christians (as well
 ‘ as Atheists and Infidels) and of Exclu-
 ‘ sion to others. An Atheist or an Infidel,
 ‘ who performs the outward Act
 ‘ which other Communicants perform,
 ‘ is equally with them qualified for a
 ‘ Civil Office. A Person of such Dis-
 ‘ positions possesses a Civil Office by the
 ‘ Instrumentality of a particular Consti-
 ‘ tution of our Blessed Lord ; And this
 ‘ Atheist or Infidel, who would never
 ‘ think of mixing himself in the Cele-
 ‘ bration of what he believes nothing
 ‘ of, naturally approaches the Commu-
 ‘ nion of Christians, because he cannot
 ‘ possess a Civil Office without it.

‘ 4. I SAY, that thus to make a Sa-
 ‘ cred Institution, appointed solely for
 ‘ the Remembrance of Christ’s Death, in
 ‘ the Assemblies of Christians, the Instru-
 ‘ ment of possessing Civil Offices, for
 ‘ Atheists and Infidels, as well as one
 ‘ particular Sort of Christians to the Ex-
 ‘ clusion of others ; That this, I say, is
 ‘ deba-

‘ debasing a Sacred Institution into a
 ‘ Political Tool, and an Engine of State;
 ‘ For certainly, whatsoever is made an
 ‘ Instrument without which there shall
 ‘ be no Possession of Civil Offices, and
 ‘ of the Posts of this World, is a Poli-
 ‘ tical Tool, and an Engine of State.
 ‘ This is what I have affirmed of this
 ‘ Act, And what I am still ready to make
 ‘ out, even whilst I am treated with
 ‘ Indignity and Reproach by Christians
 ‘ themselves, for pleading for a greater
 ‘ and more sacred Regard to the Insti-
 ‘ tutions of our common Master, than
 ‘ what is consistent with thus debasing
 ‘ them into Scaffoldings and Props of
 ‘ worldly Designs and Politicks.

‘ I own, that I speak as if the par-
 ‘ taking of the Holy Sacrament, ordain-
 ‘ ed and confirmed by our Lord to the
 ‘ serious Remembrance of his Death,
 ‘ was ordained to something else by this
 ‘ Act; and I now speak again in the
 ‘ same Manner, thinking it wants no-
 ‘ thing but Eye-Sight to see, that an
 ‘ Action ordained as an Instrument,
 ‘ without which no Person shall command
 ‘ a Regiment, is ordained by this Act to
 ‘ something else besides the Remem-
 ‘ brance of Christ’s Death; And that he,
 ‘ who,

‘ who, being named to the Command of
 ‘ a Regiment, immediately partakes of
 ‘ the Holy Communion, not only re-
 ‘ members the Death of Christ, but qua-
 ‘ lifies himself for his Post ; not only at
 ‘ the very Time of Celebration remem-
 ‘ bers that Death (supposing him serious)
 ‘ but remembers also (and cannot help
 ‘ remembring) something else, *viz.* That
 ‘ he is named to an Office, and that he
 ‘ is now qualifying himself for it: And
 ‘ the Remembrance of this, upon this
 ‘ Occasion, is, I fear, much more una-
 ‘ voidable than the Remembrance of
 ‘ what alone ought to be then remem-
 ‘ bered.’ *Pages 26, 27, 28, 29.*

‘ THE Act concerns not itself with
 ‘ either the Faith or Disposition of Com-
 ‘ municants; what it enacts is, “ That
 “ the same outward Action which Christ
 “ has ordained solely for the Remem-
 “ brance of him, and of his Love to
 “ Mankind, shall be performed as a Qua-
 “ lification for all Civil and Military
 “ Offices.” The one is a Purpose of
 ‘ Religion, and the other is a Purpose
 ‘ of this World. The Concerns of this
 ‘ World and of True Religion have been
 ‘ generally esteemed and treated by Chri-
 ‘ stian-Divines, as contrary to one an-
 ‘ other ;

' other; As truly so, as Heaven is to
 ' Earth. Therefore the Act, tho' it
 ' does not forbid the Communion to be
 ' received in Remembrance of Christ's
 ' Death; tho' it does not require it to be
 ' received to any Purpose absolutely
 ' contradictory to, or so inconsistent with
 ' that, as to make it impossible for the
 ' Receiver to remember Christ's Death;
 ' Yet it requires it to be received to the
 ' Purpose of possessing a Civil Office;
 ' to the Purpose of distinguishing some
 ' Christians from others; That is, To a
 ' Purpose of this World, contrary to its
 ' Nature and Tendency to the sole
 ' Purpose to which Christ ordained it.
 ' And I will here add, that I might
 ' challenge the Dean himself to receive
 ' the Communion in Obedience to this
 ' Act, were he capable of any Promo-
 ' tion, Civil or Military, which could
 ' require it; And in order to that, to
 ' procure Witnesses for testifying such
 ' his receiving it, supposing him, as a
 ' Christian, seriously to remember the
 ' Death of Christ (of which I make no
 ' Doubt, how unkind soever he has been
 ' in his Censures upon me) I may chal-
 ' lenge him, I say, to do this, without
 ' receiving it with another Purpose of
 ' Heart

‘ Heart also, *viz.* The Purpose of qua-
 ‘ lifying himself for an Office; the Pur-
 ‘ pose of making it subservient to that
 ‘ End; the Purpose of going to a tem-
 ‘ poral Court with his Witnesses; the
 ‘ Purpose of distinguishing himself from
 ‘ other Christians: And if these Purpo-
 ‘ ses are not contrary to the Purpose for
 ‘ which only Christ ordained it, then
 ‘ the Purposes of Heart which regard
 ‘ this World only, are not contrary in
 ‘ their Nature and Tendency to the
 ‘ Purpose of Heart which regards the
 ‘ Concerns of another Life only, and
 ‘ the Remembrance only of him who
 ‘ brought Life and Immortality to
 ‘ Light.

‘ IN fine, The Test-Act requires it
 ‘ to be received for a Qualification,
 ‘ without which worldly Posts among
 ‘ us shall not be possessed: Therefore
 ‘ no one can receive it in Obedience
 ‘ to this Act, without remembering this
 ‘ Civil Purpose, without designing to
 ‘ receive it to this Purpose, and without
 ‘ knowing and feeling that he does so;
 ‘ Or without thinking of it as a Civil
 ‘ Badge of Distinction between himself
 ‘ and some of his Fellow-Christians.’

Pages 33, 34, 35.

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‘ I A M

‘ I AM not solicitous to what Acts
 ‘ of Parliament, or what Laws of Men
 ‘ this may be unfavourable ; I hope I
 ‘ shall always have the true Prudence,
 ‘ and true Courage, to defend a Sacred
 ‘ Institution from what I esteem a gross
 ‘ and crying Abuse of it.’ *Page 36.*

‘ DID the Holy Institutor of it,
 ‘ who knew all the Uses for which it
 ‘ was proper. And who was the only fit
 ‘ Person to regulate and confine the
 ‘ Purposes of his own Institution; did
 ‘ he, I say, appoint it for this End?
 ‘ Or did he leave any Mark upon it,
 ‘ that might induce others to appoint
 ‘ it to such Purposes? Or is there no
 ‘ other possible Instrument of conveying
 ‘ Civil Offices, but his Institution? No
 ‘ other Channel possible to be found
 ‘ out for the political Favours of tem-
 ‘ poral Princes, but that which he has
 ‘ ordained solely for a Solemn Part of
 ‘ the Religious Worship of his Follow-
 ‘ ers? Till these Questions are answered,
 ‘ I shall not forbear to charge such a
 ‘ Law with being the unnecessary Occa-
 ‘ sion, and natural Cause, of turning
 ‘ That into a Tool of Civil Interest,
 ‘ which has nothing in its Nature or
 ‘ Institution tending that Way; nor will
 ‘ it

‘ it be any Advantage to observe, That
 ‘ the Strefs of the Test lies upon recei-
 ‘ ving the Sacrament according to the
 ‘ Usage of the Church of *England* ;
 ‘ For, this cannot be done, without cele-
 ‘ brating an Institution of our Blessed
 ‘ Lord: The doing it according to the
 ‘ Usage of our Church, not at all alter-
 ‘ ing its Nature, I hope; Nor making it
 ‘ any other in its Essence, than an Insti-
 ‘ tution of Christ himself; Nor conse-
 ‘ quently rendering it at all more pro-
 ‘ per, or more justifiable, to make it the
 ‘ necessary Instrument of Promotion, to
 ‘ Atheists, Infidels, and Debauchees.’

Pages 40, 41.

‘ THE Test-Act does not lay hold
 ‘ on the Act of Receiving, as an Evi-
 ‘ dence of a Man’s being in the Com-
 ‘ munion of the Church in which he re-
 ‘ ceives; but ordains the Act of Recei-
 ‘ ving for a worldly Purpose, to ascer-
 ‘ tain to the Receiver the Possession of
 ‘ a Civil or Military-Office; as a Qua-
 ‘ lification, without which, he shall not
 ‘ possess it, nor be capable of it; and
 ‘ this so strictly ordained at this parti-
 ‘ cular Time, let the Mans’s present
 ‘ Disposition be what it will; and that
 ‘ if he received it a Thousand times in

' the Church before this, and never any
 ' where else, and can prove it by a
 ' Thousand Eye-Witnesses, all would
 ' signify nothing; the Test-Act lays
 ' hold on no such voluntary Commu-
 ' nion as any Proof, nor accepts them
 ' as any, but absolutely commands and
 ' requires one single Participation of the
 ' Sacrament, within such a determinate
 ' Time, for a worldly Purpose. And
 ' tho' it does not forbid a Christian to
 ' remember his Saviour; yet it requires
 ' the most serious Christian, in Effect,
 ' and by necessary Consequence, to re-
 ' member something else, besides the
 ' Love of his Saviour, and something
 ' as different from it, as the Favour of
 ' an earthly Prince is from the Favour
 ' of God: And as for those who are not
 ' Christians in their Hearts, it requires
 ' them either to come to this particular In-
 ' stitution of Christ himself, and to bear
 ' a Part of what is indeed the particu-
 ' lar Badge of the Christian Profession,
 ' or to forfeit all their best Hopes and
 ' greatest Interests in this World; and
 ' that these Persons choose the former
 ' rather than the latter, is not near so
 ' great a Wonder, as it is that any Chri-
 ' stians can defend and applaud an Act
 ' which

‘ which lays this Necessity upon them,’
Ec. Pages 47, 48.

*Extract from the True Churchman's
 Reasons for Repealing the Corpora-
 tion and Sacramental Tests, Pag. 15,
 16. Printed in 1732.*

‘ BUT you ask me, How shall the
 ‘ State be secure? And shall we not
 ‘ endanger the Protestant Interest, if
 ‘ we lay aside this Sacramental Test?
 ‘ And so put *Papists, Atheists, Deists,*
 ‘ *Muggletonians, Antinomians, Arians,*
 ‘ *Socinians, French (or False) Pro-*
 ‘ *phets,* and the like Enemies to Chri-
 ‘ stianity, into Places of Power and Pro-
 ‘ fit. I am sure, much better than the
 ‘ Government or the Church are now
 ‘ secured against them, *viz.* By pre-
 ‘ ferring none but such as produce a
 ‘ Certificate, signed by one of the Mi-
 ‘ nisters, and three or four principal and
 ‘ noted worthy Members of the Church,
 ‘ or Congregation of which he is a
 ‘ Member, without Fee, Gratuity, or
 ‘ Reward, Testifying that such a Per-
 ‘ son is a professed Protestant, and at-
 ‘ tends the Worship of God in such
 ‘ particular Protestant - Congregation,
 ‘ when

‘ when in Health, and his Affairs do
 ‘ not call him abroad ; That they be-
 ‘ lieve him to be a good Protestant,
 ‘ And a sober, diligent, religious, ho-
 ‘ nest Man ; A severe Penalty may be
 ‘ laid on the counterfeiting and alter-
 ‘ ing such Certificates, And also on any
 ‘ that shall subscribe any of them,
 ‘ whereby they give any Person a Cha-
 ‘ racter, contrary to what they know
 ‘ such Person deserves. Such a Method
 ‘ as this would soon empty our Ta-
 ‘ verns, Alehouses, Brandy-Shops, and
 ‘ Fields, And fill our Churches and
 ‘ Protestant Congregations, on *Sundays*,
 ‘ and other Days, when our Maker is
 ‘ to be worshipped ; And many a poor
 ‘ Wretch, that now never goes into a
 ‘ Church, but to get or keep his Qua-
 ‘ lification, may, while he is seeking
 ‘ for Loaves and Fishes, be caught in
 ‘ a Net which our Lord has commanded
 ‘ to be spread for Men.

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F I N I S.

Lately published,

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